

C  
In2uQ  
v7#3

Vol. XII.

UNIVERSITY OF ILLINOIS LIBRARY

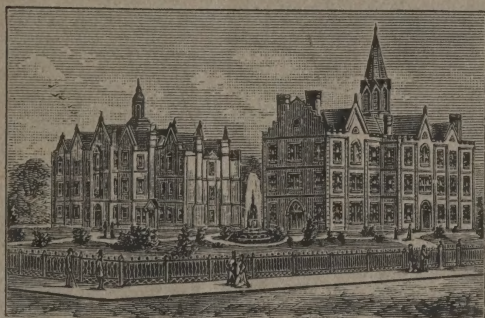
No. 3.

DECEMBER, 1885.

SEP 6 1916

# INDIANA STUDENT

DEVOTED TO THE INTERESTS OF



## Indiana University.

### CONTENTS:

December	Page 47
The Race Problem in the South	48
Susan Bowen Jordan	62
Editorial	64
Educational	69
Local Notes	70
Personal	74
Alumni Allusions	75
Fraternity Notes	76
College Notes	77
Exchanges	77
Correspondence	78
Advertisements	I-II and Cover

BLOOMINGTON, INDIANA:  
UNIVERSITY PUBLISHING COMPANY.

1885.

PALLADIUM PRESS, RICHMOND, INDIANA.

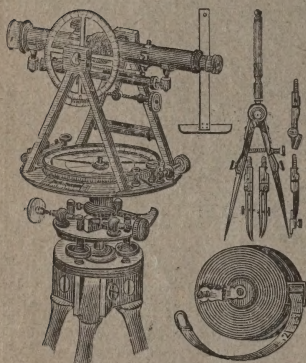


—FOR—

PRINTING, BINDING,  
AND  
BLANK BOOKS,  
WRITE TO  
**BAKER & RANDOLPH,**  
63 & 65 West Maryland St.,  
INDIANAPOLIS,         INDIANA.

**MICROSCOPES, FIELD GLASSES, TELESCOPES, BAROMETERS**

**MAGIC LANTERNS, THERMOMETERS, MATHEMATICAL INSTRUMENTS,  
SURVEYING INSTRUMENTS, DRAWING STATIONERY, SPECIAL-  
TIES, EYE GLASSES, PHILOSOPHICAL AND  
CHEMICAL APPARATUS, ETC.**



Catalogues as Follows, Sent on Application:

PART 1.—Mathematical Instruments.....	162 Pages
“ 2.—Optical Instruments.....	188 “
“ 2.—(Supplement) Opera Glasses, Tourists' Glasses, Race Glasses, Field Glasses and Spy Glasses.....	32 “
“ 2.—(Supplement) Second-hand Microscopes and Accessories .....	16 “
“ 3.—Magic Lanterns.....	150 “
“ 3.—(Supplement) Educational Apparatus and Dia- grams for Luminous Projections.....	75 “
“ 4.—Physical Instruments .....	188 “
“ 4.—(Supplement) Chemical Glassware, Chemical Apparatus, Analytical Apparatus and Balances 50	“
“ 4.—(Supplement) Second-hand Philosophical and Chemical Apparatus.....	16 “
“ 5.—Meteorological Instruments.....	120 “

**JAMES W. QUEEN & CO.,**  
924 CHESTNUT ST.,         —         —         PHILADELPHIA, PA.

ALLISON'S GALLERY.  
NEW ROOMS,  
FINEST IN THE STATE.  
**PHOTOGRAPHS,**  
Rooms in Waldron's New Block.  
—CLOSE TO THE—  
—POST OFFICE.—  
—  
COME EVERYBODY.

—BEST—  
**HARDWARE**  
—IN—  
THE MARKET IS KEPT  
—BY—  
**McPHEETERS & SHOEMAKER,**  
—IN—  
Waldron's Block, North Side.  
‘SPIKES’ FOR FRATERNITIES FREE



THE  
INDIANA STUDENT.

---

LUX ET VERITAS.

---

VOL. XII.

BLOOMINGTON, IND., DECEMBER, 1885.

No. 3

---

DECEMBER.

---

The whistling wind wails mournfully  
O'er bare deserted fields  
And shivering cattle, wand'ring round,  
Seek shelter, on the frozen ground,  
Where the hedge, protection yields.

The downy flakes of gentle birth,  
Are rudely whirled and tossed,  
Trampled in mire and grimed with dust,  
Soiled, as the true by the unjust,  
Their purity is lost.

But Winter brings not gloom alone,  
He can smile as well as frown,  
And jingling bells and happy calls,  
And flying sleds and whizzing balls  
Are rife in every town.

And Christmas chimes ring gladly out,  
Upon the clear cold air,  
Telling to all the sons of men,  
That the time of peace has come again;  
To forget their pain and care.

Reminding them how the Savior came,  
In his tenderness and love,  
To teach the words of sacred truth,  
Alike, to tottering age and youth,  
And returned to his home above.

## THE RACE PROBLEM IN THE SOUTH.

Last year an eminent woman announced the belief from this rostrum that the world is just upon the eve of great discoveries and inventions. It was suggested that the present generation of college students is to see great things,—great in invention, discovery, science, art, literature, commerce, and politics. It is unquestionably true that the youth of to-day will be the decisive factors in as great political and social problems as any age has ever presented to the world. When men read of the conflicts and great achievements of the past generations, they often wish that they had lived in such stirring times, that they might have taken some part in these historic struggles.

We seldom think that we ourselves are in the midst of more stirring times, or more serious conflicts, which require greater devotion and greater courage. The young man who is just coming into the work of the world, who sometimes feels his heart burn within him, with a desire to bring the world some good, has a wonderful field before him. As we look to the great problems that are immediately before our nation,—mormonism, the liquor problem, the civil service, the Indian, monopoly, illiteracy, and the absorbing topic of socialism,—we feel that there is a great call for young men and women, in whatever field of work they may choose, to devote the thought and labor of their lives to help in the solution of these great questions. From the young men and women of college who are now coming to years of

thought and maturity, we may expect the leaders to come. There is no topic which, in the near future, will demand more of their attention than that of illiteracy and the race problem in the South,—the *Negro*, his legal and political status, his future, and his influence, for weal or for woe, upon the destinies of the republic.

You have heard of the Negro before. Men have been born, lived their three score years and ten, and died, since this question has agitated and disturbed our nation. It seems indeed deplorable that the subject cannot be dropped once and forever, that by its perpetual importunity our people are allowed no rest, and that the same old subject which has racked our nation in excitement for more than half a century cannot yet be laid aside. But the fact is that no question under public discussion is exciting more interest, or receiving more and better thought to-day. Truly is it said, that unsettled questions have no respect for the repose of nations. As a nation we are feeling the force of the truth, for it is evident that the race question gives us no repose; it is not yet settled.

Judge Tourgee, the most interested, and, probably, the most careful student in America on this subject, says that the negro question is "just beginning to assume importance."

It may be that he borrows from his imagination, or his views may be distorted, but accepted as coming from a sane man, his remark, in the light of history, is an amazing anomaly. Mr.



Geo. W. Cable, whose name is his credentials, says: "The greatest social problem before the American people is, as it has been for 100 years, the presence among us of the negro." Dr. Curry, an eminent Southern divine and statesman, our new Minister to Spain, says: "I account the negro problem as the most gigantic which civilization has ever encountered. The problem cannot be magnified, and the enthusiast or fanatic cannot exaggerate the dangers and perils that spring out of it, which we are to solve, if we are true to the trust that God has committed to us as a Christian people, and as citizens of a republican government." Charles Dudley Warner speaks of the solution of this problem as the "most difficult task now anywhere visible in human progress." So, you cannot read an article on the subject, from an intelligent writer, which does not recognize in the negro question a problem of the first magnitude, one of the greatest, in point of danger, in all the history of civilization. When wise men talk in this way the people ought to know, and guard against the dangers of which they speak.

We may now discuss the negro without discussing politics. For a time, at least, the question has passed from the field of partisan discussion, and all men are equally interested in its wise and peaceful settlement. It is worthy of calmer and more constant thought than that engendered in the heat of a campaign, and when men's minds are charitable and fair, free discussion may bring out the truth.

Let us take a reckoning. Let us see where we are in this discussion. What is the matter? How far have we got? Certainly, the last generation *settled*

*something*. All men recognize that the war for the Union, besides settling the question of national supremacy, settled two great points at issue in the race question:

1. Emancipation. It is an unchangeable fact.

2. National citizenship for the Negro.

These may be called measureless strides in the elevation of a race. They are irreversible and final, accepted of all men, and rejoiced in by all whose conception of human rights embraces the human race. We say these results are accepted of all men. Occasionally we hear disturbing utterances to the contrary. The capacity for disturbance in men who love war rather than peace is very great. It is said that one frog in the pond will make more noise than a herd of oxen in the meadow, and it has been suggested that it is only the belligerent frogs, North and South, who assert that these issues of the past generation are yet in dispute. The croaking of the frogs do not disturb the oxen. The majority of men do not live in the past, and in spite of the few, we judge these great civil issues forever settled. The negro is freed, and by law is a citizen, and thus it will stand.

In the era of reconstruction, the party which freed the slave, while in the full plenitude of its power, deliberately and finally remanded this question, in its politico-social sense, to the South, and the wrongs that are to be righted must be righted there. They will be righted; for the South, as in the generation past, will know nothing but ceaseless unrest until it reaches the stature of equal citizenship regardless of race. The unsettling of these civil issues will never be seriously considered. What, then,



is not settled? What is our problem? What are these great dangers of which we hear men talk?

These questions suggest to us :

1. A debased and illiterate citizenship.

2. The problem of two such distinct races, with such different antecedents, in such different conditions, living together in equal social and civil freedom. In short, the race question.

It may seem to some that the first of these,—the intellectual, social, and moral condition of the negro in the South, is the larger and more vital part of the subject, but, from lack of time, I omit its discussion, and pass to the second division.

The greatest difficulty and the greatest danger do not lie in the condition of the African. Though steeped in ignorance and degradation, the influences of education would relieve us from all threatening dangers, though these influences may be a generation in their processes. Public education will counteract the evils of illiteracy, and we will educate. This will be our policy. We know that there are those who, dead to the progress of a generation, still believing in the divinity of slavery, and that the black man was created of God to serve the white, still believe that he should be kept in the condition best adapted to this divine purpose, and they are therefore *opposed* to the education of the negro. They stand where the majority stood 50 years ago. The car of progress has already gone over them, and left them hopelessly and helplessly a half century behind. Their opinions merit neither patience nor respect; in another half century they will all be dead. But unless the white race can

be educated from its prejudices while the black race is educated from its ignorance, there is indeed a dark future before the South.

This brings us to the subject of race caste. It is with considerable diffidence that I approach such a subject,—a subject which has excited the best thought of the best minds for more than a century, with the truth still left a matter of dispute among good men. But the subject is one of absorbing interest, and it may be profitable to trace the progress of thought on such a topic, and to deduce a few opinions, presented at least with sincerity, and, we trust, with modesty.

I see how education may enhance the danger from the negro. Why should I say so? Surely, if the negro is to be free and a citizen the only fair course for him, and the only safe one for us all, is in his education and intelligence,—his elevation. This is the *only* opinion which can obtain from our point of view. But let us look at it from another point of view. Let us see the idea which prevails among the people who are to meet this question directly, and by whom it must be settled. I do not wish to intimate that the so-called "South" are opposed to the education of the negro. They give labor and money for his education, and undoubtedly the great majority of their people favor his progress and elevation. But understanding their estimate of him and their attitude toward him, as a *man*, I wish to inquire as to the influence of education upon such a mixed society. Let us see how the fact of race prejudice affects the issue.

However we may regret it or condemn it, prejudice, or distinction on ac-



count of race is a mighty *fact*. To note what has seemed its universal influence a man need but be an observer in the community in which he lives; the opinions of writers in the past, and the feelings of writers present are as plentiful as the sand, to tell us of its scope and power.

About 60 years ago, the French statesman, M. De Toqueville, the keenest of foreign observers, a student of our institutions, gathered in our country the materials for his widely celebrated book, "Democracy in America." In his chapter on the "Future of the Negro," he holds the view that the African, though circumstances may make him free, will forever be an alien in America; that, though slavery may die, the deep prejudice which is born of slavery is immovable, and insurmountable, placing the ineffaceable mark of inferiority upon the black; that emancipation tends only to increase this prejudice, to widen the difference between the races, and to make the manners of the people more intolerant, oppressive and hateful toward those who wear the unmistakable badge of former servitude. Then, he says, in substance, if the time should ever come when the whites and emancipated blacks should occupy the same territory in the situation of two foreign communities (the time which has now arrived), there will be but two chances for the future; the negroes and the whites must either wholly part or wholly mingle. The latter he dismisses as altogether improbable if not impossible, and says: "I do not believe that the white and black races will ever live in any country upon an equal footing. And when I contemplate the condition of the South, I can only discover

two modes of action for the white inhabitants of those States, viz: either to emancipate the negro, and intermingle with them, or remaining isolated from them, to keep them in slavery as long as possible. All intermediate measures seem to me likely to terminate, and that shortly, in the most horrible of civil wars, and perhaps in the extirpation of one or the other of the two races. Such is the view," he says, "which the Americans of the South take of this question, and they act consistently with it. As they are determined not to mingle with the negro, they refuse to emancipate them."

Since these words were written, more than fifty years ago, some events of importance have occurred, affecting this question, and the problem has shifted its base. But we are inquiring into the fact of race prejudice. On this topic Jefferson says: "Nothing is more plainly written in the book of destiny than the emancipation of the blacks, and *it is equally certain* that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which *nature*, habit and opinion have established between them." It may be remarked that the two races, in proportions in which they are found in the South, have never yet lived in a state of equal freedom. So, thus far Jefferson's prophecy holds good.

On the fact of race prejudice, Judge Tourgee, with a mind of northern cast and with full sympathy for the negro, as a man, believes that the races, in the future as in the past, will stand divided; that they must divide in sentiment, in religion, in schools, in political action, in community of interests, with an im-



passable wall of color and caste between them. But if the color line is to stand, and the black race cannot be kept down, because of the christian education which he hopes for, certainly the white race must recede before it, and his opinion is practically the same as that of Toqueville and Jefferson. Time would fail me to quote the tenth which might be quoted, in the same line of thought, from the students, statesmen, and philosophers of the century. If any vain doubter, who has been nursing the fond delusion of the common fatherhood of God, and the brotherhood of man, still doubts the existence of this deep, ineradicable, natural distinction, or prejudice, between the races, let him look at the position of the Southern Church of Jesus, the Christ. I will quote one among an hundred witnesses or incidents which might be given. Rev. E. C. Gordon, of the Southern Presbyterian Church, in advising that evangelization cease among the negroes, says: "We say to him, whether rightly or wrongly I do not stop to inquire, *stand apart*. You shall not intermingle with us socially. Be what you may, do what you can, rise as high as you please, we will not eat with you, work with you, learn with you, live with you. You are black; we are white. We, as a church, have no desire to meet the negro on terms of ecclesiastical equality. This may be very wicked in us, but it is true. We say that negro ministers must be pastors only in negro churches, and that negro elders must rule only in negro churches. We must worship in separate buildings. Our attitude may be very unchristian; it does not affect the argument. Our attitude may be one approved by the Master; it does not affect the argument."

Then he concludes: "This bare statement of the case, put it as mildly as you please, suffices to show that the Southern Presbyterian Church is not in a condition successfully to preach the gospel to the negro;" to which we all readily assent. For, verily, they themselves need the application of Christ's injunction unto Nicodemus, be born again.

This unreasoning race prejudice, out of which the world has been slowly growing for twenty centuries, is the great factor in the question. This race feeling is here; it must be taken as the first premise in the problem, and these high authorities have said that it is the *immovable* element which must direct the solution. We deny their proposition.

What is this class and race prejudice? We all feel it and see it, but we cannot give it a respectable name: An East Indian soldier refuses to eat his dinner because the shadow of a despised Englishman has fallen across his mess. This is the genuine article, exported. A Saratoga Hotel refuses accommodations to the Jew. The black passenger at the railway eating house must go to the kitchen. This is true, according to Mr. Cable, from the Potomac to the Rio Grande. A clean, respectable mulatto woman, of gentle, lady like appearance, is dragged roughly from a railway coach where white people are, for the offence of inferiority of race,—unless she can prove that she is somebody's servant. The negro lackey in the public hall is allowed a reserved seat beside his master, if he is so fortunate as to have a master, otherwise he is kicked out without ceremony; the minister of Christ refuses to preach the gospel of glad tidings to sinners of dark color, and rises in his place to let them know that they are not



wanted in his church, and indignantly drives them from the sanctuary; a northern preacher unwittingly invites a colored elder to commune at the Lord's table, when a whole congregation of professing christians indignantly refuse to be polluted by commemorating, after him, in the broken body and the shed blood, the dying love of the same Lord and the same Christ.

I have here spoken facts. These are things that have actually happened. I cannot define prejudice, but here it is. It is that false, selfish, pagan pride which the light of christianity has come to dispel. Whether in Anglo-Saxon, Hindoo, Mongol or African, it is all the same thing, coming from the same depraved, pagan, wicked instincts of the heart. What the Gentile was to the Jew, what the Barbarian was to the Greek, what the outside world was to the Roman, what the Saxon churl was to the Normal lord, all this and more are the negroes of the South to the master class. This is prejudice.

Now, as to the settlement of the negro problem in the South there are two views. It is conceded, at this day in the discussion, that the two races must live together. In the past men have hoped for something from migration, or colonization, or exportation, but to-day any hope of relief in these directions is but a fool's dream. The discussion, then, has left us but two views: One view proposes to settle the question on the basis of prejudice, or race caste; the other view proposes to settle it on the basis of the brotherhood of man. I think, with what I have said on prejudice, that the scope, meaning and intent of these terms are unmistakable. I pronounce the views,

the one pagan, the other christian. To the discussion between these views I now ask your attention,—a discussion which is dispelling the prejudices of a generation, and shaking to its overthrow the rock-ribbed conservatism of the South itself.

Within the last year, Mr. Cable, of Southern birth, the son of slave holders, a soldier of the Confederacy, a representative of what we may call the "New South," addressed the public, through the *Century Magazine*, upon the issue. He made a plea for common equity toward the negro; he appealed to his brethren in the South to settle this question finally, upon the firm principle of universal justice; that the freedman might be free, that he might be treated as a man, that invidious and cruel distinctions might cease to be made against him; that he might not be made to wear the debasing badge of inferiority; that he might cease to be an alien and a menial, and that *all men* in the South might live together upon the broad idea of equal membership of the human race. This old idea, familiar to us from our earliest childhood, and accepted by us all, the truth which Tom Paine felt when he said: "My religion embraces humanity, my country is the world;" the truth for which Mr. Beecher and Mr. Ingersoll plead as they contend for the equality of human rights, the same truth which Jesus Christ first gave to the world when he taught to men that of one blood God made all nations of earth and that man shall not be made subject to man,—a Southern writer now attempts to teach his people, mildly and gently, that this great truth of human equality must be enlarged to embrace the despised negro. But the other side



speaks. To this article an indignant rejoinder has come from what purports to be the South. I shall interpret this reply, by Mr. Henry W. Grady. The objective point it seeks to establish, as to the races, is separateness; its basic principle is *instinct*. Speaking for the South, the writer holds that in each race there is an instinct, ineradicable, positive and unchangeable, given of God, that will always keep the races apart, that would keep them apart in Illinois, or Maine, or anywhere; that will resist every effort of appeal, argument, or force to bring them together; that if the people of the South thought there were no such instinct, they would seek to strengthen the race prejudice by every means in their power that it might take the place of instinct; that the races must not intermingle, either in church, or school, or theatre, or railway car, or hotel, or in trade. There must be negro schools, negro churches, negro theatres, negro hotels, negro coaches, negro street cars, negro stores, negro funerals, and negro graveyards; that there is a distinction on account of color, and it will stand; that the South will never accept any such intermingling of the races suggested by Mr. Cable, the intermingling to which we are all accustomed. And the article asserts, at least by implication, that the two races are now living in this distinct separateness, *enjoying equal freedom*—an assertion which, we think, no living man believes. Such is the representative view of what is called the South. Mr. Grady and the mass of the intelligent and honorable people of the South who think with him, are anxious, at least willing, for the education and elevation of the negro. These people are kind and benevolent,

wishing to see the negro happy, and they are ready to make large sacrifices that he may be taught; that he may be intelligent, religious and moral, and so become a good citizen of the State; and they are willing that he shall have his rights, but these "rights" are subject to the limitations of the whites. In this thought they show marked progress over the opinions of the former day. Mr. Grady's predecessor in this argument, a generation ago, wrote an able pamphlet to prove that the negro was an order of brute, and had no soul. The essay is now a literary and historical curiosity, as others of its kind, of our day, will be to later generations. But whatever inevitable progress they show, as the result of emancipation and citizenship, the result of the inexorable logic of events which they could not retard nor control,—otherwise and in much the greater respect, they leave the question just where it was when Jefferson and the writers of the old school tried to solve it. For, however they may evade the assertion, this Southern view simply means that the negro is to be an alien in the land of his birth, an inferior and a menial, not to be tolerated as an equal in society or the State. This is the old view, and the only solution to the problem under it is the old solution,—one of three things: 1. Keeping the blacks down, as they have been kept for 250 years. But this does not seem to settle the question. 2. Race extinction, by a horrible race war. The suggestion needs no comment. 3. Migration from the South on the part of the whites, to leave the negro in the region, and under the climate, in which he naturally flourishes to constitute eight black republics of the American Union.



All these remedies are fruitless. The premise to this old view is that the races cannot live together in such proportions with equal civil and social freedom. They never have and they never can. This was the view of Jefferson; this was the view of Toqueville; this was the view of the eminent Marshall; this was the view of the long line of American jurists and statesmen till the day of the emancipation; this was the view of the overwhelming majority of the American people fifty years ago; and this is the view of the element in the South that claim the settlement of the question to-day. Now, let us refer to the strange assertion that education may prove an element of danger. Mr. Grady says that the two races are in sweet peace and harmony in the South to-day, and there is no apprehension of any danger in the future. The cruel thought will occur that it is the peace of the lion and the lamb—with the lamb inside; for it is upon the understanding, as he says, that there shall be in those States a clear and unmistakable domination of the white race. This, he says, is the same as saying that intelligence and character must rule. We know of no apology for a confusion of such different ideas, for emphatically the assertions are not the same. The difference is so broad and clear that to intelligent men it needs no statement. The man who does not recognize, to-day, that the line of color and the line of intelligence and character are not parallel, but continually cross each other, is either blind or perverse, or both. The simple question is, which line determines who shall rule,—the line of intelligence and character or the line of color? It cannot be both; they are not identical. "The domina-

tion of the white race!" There's the rub. The remedy they have applied is the old remedy: controlling the negro, keeping him harmless, and teaching him his place,—unmistakable white control; a denial to him of a place as joint-ruler in the commonwealth. This is the remedy they boldly assert shall be continued. It has worked, after a fashion, in the past, for very evident reasons. But what will be the effect of a black race attaining a numerical majority, educated toward freedom, learning to assert its manhood, with the present race attitude on the part of the whites, which they say is instinctive and unchangeable? Not another quarter of a century can the white race dominate the South; in a decade or two, at best, his power will be gone; destiny has written it out for us in figures. The black race will rise,—is rising. The time is coming—and may God speed the day—when in every State in the Union the negro will not be less than a citizen,—will be *free* and a *man*. And then,—what?

Says Mr. Cable: "Were we whites of the South to remain every way as we are, and our six million blacks to give place to any sort of whites exactly their equals, man for man, provided only that they had tasted *two years* of American freedom, and were this same system of tyrannies, now practiced, attempted upon *them*, there would be as bloody an uprising as this continent has ever seen." Who doubts the truth of that assertion? I would like to know, where is that body of free caucasians,—much more may it be said of Anglo-Saxons,—upon this continent, or any continent, who would submit for an hour to the petty persecutions inflicted upon the black people of the South,



which the Civil Rights Bill of Charles Sumner was intended to prevent, which are known of all men, and denied of none. When the negro has ceased to be ignorant and superstitious, when he has learned that he must rely upon himself, and work out his own salvation; given to him the equivalent of two years of intelligent freedom, and all the organized power of the whites will not be able to keep him down. The awful atrocities of the era following reconstruction cannot be repeated against him. On the basis of race domination, which simply means oppression, it is only a question of time when a social cyclone will sweep those States, by the side of which the horrors of the civil war will sink into insignificance. The quiet and peace which their people now claim to enjoy is like a troubled sleep upon the crater's edge of a social Vesuvius. The negro would never have given us a 'problem' if the old remedy which has been tried for two centuries could succeed. The instinct theory leading to domination and oppression must be abandoned. Retributive justice is written in history,—so unmistakably written in all the dark story of national injustice that only the fool can misread. Retributive justice is written in the moral law of God. It is eternally right. If a people sow to the wind God himself cannot prevent their reaping the whirlwind. Our nation has had a little experience. We have dallied and sinned and compromised on this race question, and every time we have settled it upon the basis of prejudice it has come up again to haunt us. This experience has given us the political truism, that a question cannot be settled till it is settled right. The people settled this question

in 1820; they settled it again in 1850; they again thought they had settled it in the awful war for the Union, and, though the law is made right, the manners of the people, based on prejudice, continued wrong, and it is here again. And now, if it is to be settled upon the principle of the domination of one race by another, which is wrong, it will be up again as sure as the process of time. If one race is to rule another the time must come when that rule will be contested in blood. If that day come—which God forbid!—the oppressors will have no right to appeal for aid or sympathy to a candid world. If we are sowing a seed which brings us face to face with such appalling danger, is the negro problem to be brushed aside with impatience?

The trouble is that this whole view of the question is on the wrong basis. It is *all wrong*, because it is founded on prejudice or caste. The idea, we repeat, has for its basis a belief that the races naturally, instinctively, separate, and that the one must be inferior to the other; not from the manners of the people, which may change, nor from a deep prejudice which may be only a relic of slavery, but from a thing they call instinct—[a peculiar race quality which enables a man, with the same breath, to boast his ancestry from Pocahontas and damn Fred Douglas. The idea is contrary to reason, to good sense, to the holy christian religion, and, in the face of all the authorities I have named, we need not hesitate to assert that it is even contrary to experience.

I call you to think, for a moment, of the progress this *instinct* has made within the memory or men now living. We are often filled with wonder as we be-



hold the industrial, mechanical, and inventive progress of our century. And it is wonderful. But I say, without fear of any contradiction, that the progress in sentiment and conduct on the race question, within the same time, has been far more amazing and encouraging. Sixty years ago, as an argument to show that facts sustain the instinct view, De Toqueville wrote of the negro in the *free States* as follows: The electoral franchise has been conferred upon the negro in almost all the States in which slavery has been abolished, but if they come forward to vote their lives are in danger. If oppressed they may bring an action at law, but they will find none but whites amongst their judges; and although they may legally serve as jurors, prejudice repels them from that office. The same schools do not receive the children of the black and of the European. In the theatres, gold cannot procure a seat for the servile race beside their former masters; in the hospitals they lie apart; and although they are allowed to invoke the same God as the whites, it must be at a different altar. and in their own churches, with their own clergy. The gates of heaven are not closed against them; but their inferiority is continued to the very confines of the other world. When the negro dies his bones are cast aside, and the distinction of condition prevails even in the equality of death. Thus the negro is free, but he can share neither the rights, nor the pleasures, nor the labor, nor the afflictions, nor the tomb of him whose equal he has been declared to be; and he can not meet him upon fair terms in life or in death.'

We have no reason to doubt that this writer has given us a true view of the

status of the negro at the North in his day. But it sounds to us like a grandfather's tale of a bygone historic age. I have lately read of the attempt of Miss Prudence Crandall to found a school in Connecticut 50 years ago, for the education of young ladies of color. The community was up in arms; the Legislature enacted immediate prohibition. Miss Crandall was arrested, tried, convicted, imprisoned. The teacher and pupils were met with absolute ostracism; they were driven from public conveyances; the churches refused them admittance; physicians refused to wait upon them; their well was poisoned, and their school house was smeared with filth, was egged and stoned, and finally set on fire. All this because one woman proposed to educate colored girls. To our boys and girls of to-day, this story of Prudence Crandall would read like a myth of the middle ages. Such was this race instinct *then*.

Finally, on this topic, I wish to quote the words of a great Republican leader, uttered as late as 1859. He says: "I will say then, that I am not now, nor ever have been, in favor of bringing about, in any way, the social and political equality of the white and black races; that I am not now, nor ever have been, in favor of making voters or jurors of negroes, nor of qualifying them to hold office. I will say in addition to this, that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social or political equality. And inasmuch as they cannot so live, while they do remain together, there must be the positions of superior and inferior, and I, as much as any other man, am in favor



of having the superior position assigned to the white race." If any one is doubting that race distinctions are artificial, and race relations are simply matters of education and growth, it were well for him to know that these words were uttered by ABRAHAM LINCOLN, but four years before he emancipated the slaves.

These are strange and absurd things to us, the present generation of young men and women. Our training, our education, our literature, every influence that has touched and shaped our lives, have taught us to count for nothing the element of color or race when we are estimating men. We agree that men shall stand or fall on merit. *All good, clean people may stand in church and school and court together.* To-day there is with us no more universal sentiment than, that, in civil society, which is the State, we shall recognize no rich nor poor, no high nor low, no Greek nor Jew, no male nor female, no bond nor free, no white nor black. Evidently the instinct has weakened to a prejudice, and the prejudice has weakened to a silly notion, all there is left of it. It lingers most largely with those who dread, as they have most need to dread, intellectual and social competition with the negro. Times change and men generally change with them, but instinct never.

Briefly, let us be reminded of the truth. Men must be held to the truth. In holding fast to that which is good, there are some principles which we cannot let go.

#### RACE DISCRIMINATION IS WRONG.

Without passion, or sentiment, or malice, but with all charity, the people of the South will have pressed upon them, again and again, the truth which

cannot be compromised: That all men shall have equal chances for life, liberty, and the pursuit of happiness; the broad catholic, democratic, christian idea of absolute justice to all men and special privileges to none,—these must become ossified in the very being of the national life. This is the christian remedy for social troubles. We can go back of it; we cannot stop short of it. The Declaration of Independence, the golden rule, the Sermon on the Mount, the foundation principle of the Church of the living Christ—namely, equality among men, are not sentimentalism. They are *truth*; and truth will stand. To this truth the white man and the black man must come, and along that line they must live together. It may take a decade, it may take a generation, it may take a century, it may take ten centuries, but in this alone is there rest. Men may talk of amalgamation, and migration, and extermination, and separation, but every remedy not acknowledging the principle that men are equal before God, and ought to be before men, regardless of race or color, must fail. We may try this expedient or that, we may contrive and worry and suffer; we may come through peaceful evolution, or we may come through bloody revolution, but to this end we must come at last.

This race prejudice and injustice is only an effect from the barbarism of slavery. It is slowly but surely dying, before the softening influences of time, and education, and a better feeling. The color line must die. We hope that christian education of both races will soon free us from its miserable influences. Progressive communities in the North have already outgrown it in all their in-



stitutions and customs. It seems to me that churches separated on the line of color are a relic of paganism and a fight against God. Separate schools in this latitude are a foolish or snobbish reminiscence of the old slave days when this was said to be a white man's government. But even Bloomington has grown some in its race instinct since the time when some of our fair country girls bore, in public procession on our Avenue, a banner with the strange device: "*Fathers and Brothers, save us, we pray, from Negro Husbands.*" They were all rescued—these girls whose heads were set in such strange ways. And we have almost forgotten that the common rights of men were at issue, among our own people, less than a score of years ago. Plainly, race instinct fades.

My hearing a conversation on the race question lately, in which an eminent christian scientist was the leading spirit, has made me unwilling to leave this subject without a reference to the future of the race. While he expressed the broadest philanthropy, the kindest feeling, the soundest opinions on the equality of human rights, I was surprised to hear the belief expressed from such a source that not a great deal could be expected from the future development of the negro; that he cannot become like the white man is; that the development of the white race from the debasement and semi-barbarism of the first century to the enlightenment and power of our age, is altogether different from anything which may be expected of the black race; that the negro, in future, will continue to be inferior to, and subject to the white; he will never reach the civilization, refinement, the

same high place and superior ruling force of the white man; and that the color line will always be plainly marked. In support of his view his fertile mind brought many an argument from philosophy, and history, and science. But if convinced it was against my will, and I am of my own opinion still.

An argument on the future condition of men is necessarily fruitless. Time is the autocrat to settle such discussions.

The scientific evolutionists say that the just shall live by fitness, and that, by this universal law, the white race will ever continue to be the ruling and directing force of the world. They say that the inferior races must die, must go down before the superior. I am aware that Dr. Warren, of the Boston University, has shown by statistics that the dark races of the earth are disappearing, and that in a few centuries the whites will occupy all lands, and be an universal and only race. In like manner an eminent Swiss statistician proves that in a few more cycles the English will be an universal language for all the nations of earth. This is pleasant to contemplate and suggests the coming of the happy time foretold by the prophet of old, when the "lion and the lamb shall lie down together and a little child shall lead them." But this is a remote issue. In prophesying the social condition of the races centuries hence modesty is a crowning virtue, and a scientific opinion is no better than a sentimental one. The mistakes of science are as many and as great as the mistakes of religion. In attempting to read the centuries we can only express the opinion of *faith*. My faith in the regeneration of men teaches me that the black man will come up—not go



down, but come up—out of ignorance and degradation and bondage; he will stand on the plane beside his brother, equal in privileges, attainments and power; in all the departments of human life,—in the world's commerce, in literature, art, science, invention, education, and government,—in all that makes for God and humanity,—he will stand as a man among men.

That faith, I think, is founded in reason, in history, and in revelation. Men who believe in the power of environment ought not to despair concerning the capabilities of human beings. Environment has done for the white man what it has for the black, debased him; it may do for the black man what it has done for the white, elevate him. Give the environment a chance, and let us take courage from the facts of recent history.

The black men of this country, to-day, own and edit 100 newspapers. They direct and teach 18,000 schools. To these schools they send 800,000 boys and girls. They own 270,000 acres of land. They pay taxes on \$91,000,000 worth of property.

Fisk, and Lincoln, and Wilberforce, and Knoxville academies and Normal schools throughout the South are sending out efficient teachers, and an educated ministry; the slave of a generation ago is to-day representing our government in foreign courts; he is numbered among our authors, our legislators, our orators, and our statesmen. As we look back upon a quarter of century of history, where we see the negro as he was—a slave dumb before his master—and when we look upon him as he is to-day, we do not hesitate to express the belief that the historian of the future

will look upon the contrast of 25 years as the social marvel of the nineteenth century. I do not see where human history furnishes its parallel.

The boy of typical African face, who was saved, for christian education, from under the hatches of a slaver's deck, is to-day the Episcopal Bishop of Africa, and he stands the peer in intelligence, and character, and power for good, of the average Englishman with generations of culture behind him. Not in one case only, but in thousands, they have proved their capacity for development by *development*. Against that argument no theory can stand.

But no race ever lifted itself up. The nations that are high in the intellectual and social scale to-day are there because some higher power in civilization came to them and lifted them up. Queen Victoria was right when she said that England's greatness found its source in the Bible. It seems to me that the mere material thinker in sociology leaves out of the count the greatest element in the count, the solvent for every social evil, namely, the power of the christian religion over the hearts of men. That power has made loving mothers out of savage creatures, it has made humane brothers out of cruel and barbarous men. I know that when our fathers were savage this power came to them and gave them homes, and manhood, and freedom. And by this power is this race question to be settled. Left to himself the negro will go back to barbarism and death. But the cultured christian white people of our country—and who does not sympathize with our brothers in the South in the great burden that rests upon them—the christianity of the North and the South will come to

the negro, it will acknowledge him as a man and brother, it will give him a helping, *sympathizing* hand, it will direct him and teach him and elevate him and save him. And the time will come when the white man and the black man will live in peace together, race distinctions unknown, equal in freedom, privileges and power. It will take time, it will take courage, it will take devotion, above all it will take that christian charity, that brotherly love, that sympathy for humanity, that suffering patience, that wonderful spirit of the meek and lowly one which condescends to men of low estate, which seeks to save the lost and uplift the fallen. Without this remedial power I must admit that there is no remedy, or hope, and the race problem is simply a question of war and extermination; and the weakest must go to the wall.

The life of mankind has been a

struggle for liberty. The world moves surely and irresistibly, though it may be slowly in this direction. Intolerance dies hard. But as we contemplate the history of our country and generation, we may justly feel the hope which comes in the morning of victory. Though there is yet race discrimination in our free country; though a whole race is met with legal ostracism, and its representatives are welcomed to inhospitable graves with bloody hands; though liberty of opinion and action still meet with moral intimidation in the freest of free communities, yet the wonderful life and teachings of Him who spake as never man spake, will surely lead our people to comprehend in all its fulness and beauty the great truth of christian liberty--the truth which alone can make all men free.

—James A. Woodburn '76.



SUSAN BOWEN JORDAN.

---

Susan Bowen Jordan was born among the grand old Berkshire Hills of Massachusetts. She was a true child of nature and the great delight of her childhood and girlhood days was to wander about among the rocks and trees and brooks, which were all about her in their most beautiful forms. Her simple unpretending nature was well illustrated when, on one occasion when a small child, her teacher required her to write a composition, and with a taste as sensible as rare, she wrote an autobiography of a loaf of bread.

The State Superintendent of Education happened to be present at the time she read it and he was so delighted with its entire naturalness that he asked her to let him take it with him. Many years after when the little school girl had become Mrs. Jordan, her husband attended a meeting of prominent educators in Massachusetts, and while there the gentleman who had been so pleased with the composition told the story of the autobiography of the loaf of bread, and the little school girl among the Berkshire hills, and expressed it as his conviction that she would be successful in whatever she might undertake. The gentleman was much surprised at learning Dr. Jordan's relations to her.

Her window at home commanded a lovely view away to westward twenty-five miles to old Graylock, the highest mountain in the State, and to the east could be seen far away the hoary

weather-beaten heads of Mt. Holyoke and Mt. Tom.

Susan Bowen was universally loved by her schoolmates, and every girl regarded it as a great favor to be allowed to pour the little tender confidences of school life into her ever sympathizing ear.

She entered Mt. Holyoke Seminary for young ladies, at the age of sixteen, and at graduation was given a position as teacher of Botany in the same institution.

In the Seminary were some three hundred girls, and each teacher was given a special charge of a section consisting of some twenty students. We are told that it was considered a great good fortune to be a member of the section in charge of Miss Susie, as she was affectionately called.

There were many beautiful drives about the Seminary, and Miss Susie was never happier than when out with her Botany class gathering and studying the flowers which were to be found on the hillsides and in the valleys.

In the summer of 1873 she was sent by the Seminary to Agassiz's famous school, on Penikese Island, where she became acquainted with Dr. Jordan, then a teacher and student of Botany. They were both there on the following summer also, and the intimacy of the preceding year ripened into mutual love. They were married in March, 1875, and came to Indiana, where they have since resided.

Mrs. Jordan worked enthusiastically beside her husband, in his scientific labors, which have brought him fame, and he gives to her great credit for her able and untiring assistance to him.

She leaves, without a mother's tender care, three little children, Edith, aged eight, Harold, three, and Thora, but three months.

Her life was one of those simple, uneventful, happy ones which can only be

lived by those who are generous, and loving, and unselfish, and every one who knew her feels that in her death he has lost a true, sympathizing friend.

She was always greatly interested in young men and women who were striving for an education, and no student who ever met her kindly smile but realized that he had found a true and appreciative friend.



# Indiana Student,

PUBLISHED MONTHLY

DURING THE COLLEGE YEAR

BY THE

*Indiana University Lecture Association.*

EDITORS:

W. J. McCORMICK, '86. | E. P. BICKNELL, '87.

ASSOCIATES:

KATE MILNER, '86.      E. B. STEWART, '87.  
W. G. HUDSON, '87.      W. H. ROBINSON, '88.  
J. F. THORNTON, '88      MITCHELL SHIELDS, '88.  
ANNA BOWMAN, '89.

ALBERT RABB, '87,      *Business Manager.*

TERMS: \$1.00 PER ANNUM, IN ADVANCE.

SINGLE COPIES, 15 CENTS.

Subscribers and Local Advertisers will be considered permanent, until notice to discontinue is given, and all arrearages are paid.

Contributions should be in the hands of the Editors before the twentieth day of the month.

Alumni news and local items are especially solicited.

*Entered at the Bloomington Post Office as second class matter.*

WE TAKE pleasure in presenting to our readers, in this issue of the STUDENT, the admirable lecture of Prof. James A. Woodburn, delivered at college chapel, Sunday, October 17th. We shall make a specialty, during the present volume, of publishing the best lectures delivered in the chapel.

THE Lecture Association has succeeded in selling an unprecedented number of course tickets for the present lecture season.

The untiring exertions of the Executive Committee, Messrs. Everman, Strickland, Rabb, Goss, and Stewart, aided by Mr. Trent, of the Preparatory department, are to be highly commended in disposing of over 325 tickets.

If the usual amount of money is taken

at the door on single tickets, during the year, the Association will come out clear of debt next spring, after presenting much the most expensive list of lecturers ever brought to Bloomington.

On behalf of the Association, we wish to thank the good citizens of Bloomington for their generous support of the undertakings of the students, and through them, of the University.

PROFESSOR Hans Carl Günther von Jagemann, who was elected to the newly established chair of Philology and Germanic literature, by the University Board of Trustees, at its meeting in November, has signified his acceptance of the position.

Professor von Jagemann has, for several years, occupied the chair of Modern Languages at Earlham College, where he has given entire satisfaction, and has won an enviable reputation as an apt and thorough student of Philology, and a successful instructor in class work. He comes very highly recommended, indeed, and the University is most fortunate in securing his services.

He is by birth a German Baron, but possesses none of that haughty pride or arrogance, which sometimes distinguishes the foreigner of noble family.

The students are to be congratulated on such an able addition to the faculty, and Professor Garner on such an efficient associate in Modern language work.

AND when the night had come, the youth, new unto the great school of learning, yea, the school greater than which there is no school, did seek unto himself a couch, and verily, did sleep.

And in that sleep, even in the midst of it, did come a dream, and lo and be-

hold the dream waxed evil, and exceeding mighty became the fear of it. And it became as a vision, and he beheld a court in the house, and the court was filled, yea full was it unto overflowing, with youths and maidens, even Freshmen like unto himself, and there was great trembling and weeping and gnashing of teeth.

Then did the heart of him that dreamed burn as the desert, with a mighty desire, that unto him it might be made known, why this grievousness had come to pass. And yet further unto him were his eyes opened, and he beheld an image, like unto an image of brass, and as the roaring of the lion was the voice of it.

Moreover, in the right hand was the rod of chastisement, and in the left was a scroll, yea, many small scrolls, and unto each youth and unto each maiden was given a scroll.

And the words of the scroll were neither the words of the English nor were they likewise the words of the French, and they, unto whom the scrolls were given, lamented with an exceeding great lamentation, because to them were the strange words not known, and because over them, even over their heads, was seen the grievous rod of chastisement.

And behold, the vision passed away in a cloud, and the colour of the cloud was like unto the darkness of night, and like brimstone was the odour of it.

And he that dreamed, arose and fled, and departed unto his father forever.

---

IT WAS Hallowe'en, 1885, but the rain was not to be stayed on that account, and it came down in torrents.

The good ship, May Belle, beside some

smaller craft, was chartered and loaded to the water's edge with rubber coats and umbrellas enveloping boys in greater or less degrees of saturation.

After a boisterous voyage, the passengers were safely landed at the door of Miss Mattie Rogers, about one and one-half miles east of Bloomington, and were at once thrown into a violent state of perturbation at the sight of a regiment of grinning jack-o-lanterns guarding the main entrance. However, summoning up their courage, they made a bold rush, and escaped injury without exception so far as is at present writing known.

Within, all was brightness, and beauty and joy, for Kappa Alpha Theta was entertaining her friends as only she can, and the rain and mud and darkness strove in vain against her winning charms.

After delightful literary exercises and music, the boys were invited to "go-a-fishing" and, with palpitating heart and trembling hand, each youth drew forth the name of her who was to share the joys and sorrows of his homeward voyage. As in fishing, some anglers must always return empty handed, on this occasion several unlucky ones returned alone, shrouded in gloom and rubber coats, but not until they had helped reduce to ruins the bountiful feast prepared by the fair Grecian hostess.

At a late hour, the May Belle gave the signal for the return, and stormy indeed was the homeward passage. Reefs and shoals and threatening rocks, heaped up by uncanny spirits of darkness, barred the progress on every side, and only by the skill and untiring vigilance of the pilot, were the travelers safely landed at home, delighted with their evening's entertainment and wishing Kappa Alpha Theta a long and happy life.



INDUSTRY, while a most excellent thing in itself, is yet often so misapplied and so unsystematically governed that many of the results to be expected from its possession do not appear.

The student who devotes himself more assiduously to his text book, who studies the greater number of hours each day, is not essentially the better student. It is true, that there is a prevalent opinion to the contrary, especially among those whose knowledge of life and the world is more limited, but with growing experience in dealing with men, and in gaining an insight into the motives which inspire the multiform and apparently unmeaning movements of every-day life, it becomes more and more evident that the greater part of the knowledge which we require is not to be learned from the narrow limits of the text.

We do not wish to deny the real necessity for the use of standard books in the class-room, as guides to direct the student in the proper course, and as primers to supply the foundation principles of any branch of learning, but we do deny the necessity of the student's confining himself strictly to such books.

The young man or woman who goes to college and does not make liberal use of the books of the library, and does not gain many new and profitable ideas by frequent and friendly conversation and association with professors and fellow students, may well feel that *one-half* the profit possible to be derived from his course, is lost by reason of his own negligence.

He who plays the part of sponge in the world, continually absorbing from all about him; is not to be censured for the absorption, but it is for possessing that other quality of the sponge, the giv-

ing out nothing, that he is to be blamed. The man whose mind is packed full of thoughts, but who allows none of them to escape, no more has a rightful place in the world than does the miser's chest with its hidden gold.

It is only by frequent and social intercourse with our fellow men, that we gain this necessary ability to express our thoughts intelligently to others, without which, our sphere of usefulness is bounded by narrow and impassable lines.

Another important consideration is the improvement to be effected in manners and personal ease and appearance in public life, by constant association with intelligent and refined people. Just as a rough and angular pebble becomes smooth and shapely and polished by being long subject to the gentle power of the brook, will the young man or woman become graceful, agreeable and polished by long contact with the great stream of life ever flowing around him.

---

AFTER the question of higher education for women had been thoroughly discussed; after she was granted admittance to some colleges, and others were founded for her alone; and she had proved herself able to keep up with and sometimes surpass her brothers, it was reasonably supposed that we had heard the last of those who argued that she was not fit for higher education.

But whoever so hoped was destined to be grievously disappointed. The defeated, assisted by many physicians, manufactured a very plausible argument against it, and one quite hard to refute, since it would be no easy matter to collect enough statistics to prove the contrary.

The argument was that higher educa-

tion was injurious to the health of women; and numerous examples were pointed out of girls who had broken down just before or just after completing their college course.

This argument was kept up so long, and presented in so many and such varied forms, that it became not only annoying but injurious, violently prejudicing many against higher education.

Some immediate action was evidently necessary, and the Association of Collegiate Alumnae appointed a committee who were to spare no pains in investigating this point. Their report of "Health Statistics of Women College Graduates" lies before us, its object explained in its clumsily expressed title.

The committee consisted of alumnae of Vassar, Smith, Wellesley and Oberlin Colleges, Michigan, Boston, Kansas, Syracuse, Cornell, Wisconsin, and Wesleyan Universities, and the Massachusetts Institute of Technology.

With the exception of Vassar and Wellesley, these are all co-educational. The committee sent out a schedule of questions to each alumna of the colleges above mentioned.

Considering that individual health before entering college, family health, overwork, conditions of college, etc., each had some influence upon the health of the individual during and after her college life, this schedule consisted of seven divisions, as follows:

1.—Conditions of Childhood. 2.—Individual Health. 3.—Family Health. 4.—College Conditions. 5.—Conditions Since Graduation. 6.—Answers in case of death of an alumna. 7.—Remarks in which opinions and answers to questions not covered in the schedule could be expressed.

Answers were received from about 705 alumnae. The schedules are printed in the pamphlet and give the facts in detail. They clearly prove that the average health of women who have studied moderately is as good, if not better, than that of those who engage in other occupations, as may be seen by comparing the statistics of the health of the college graduates with those made of the health of the Boston working girls.

The pamphlet is well worthy a place on the library table for it contains facts enough to satisfy a Gradgrind, and will serve to silence the most obstinate without waste of words. The only fault we have to find with it is this: on page 21 we find: "This schedule was sent to all graduates of all colleges and universities of the United States, open to women," and yet our University, which adopted co-education so early, is not on the list.

---

WE HAVE heard of persons returning from an excursion to Niagara Falls disappointed. Their visit had lowered, in their estimation, the grandeur of the falls. Hitherto they had cherished an ideal picture painted from description, and, when beholding the gross reality, it fell short of it. Those who may have visited an insane asylum, no doubt, have experienced a disappointment. We go with a feeling somewhat similar to that with which we go to view a menagerie. We expect to see wild confusion, sights of horror, exciting dread and fear, and, like the great philosopher Burke, after passing along the ranks of those legally adjudged insane, ask, "where are the insane?" The inmates we have seen do not show any signs of insanity. We are disappointed. Others may visit these places and say "just as



we expected." We learn then, that the experiences of excursionists depend, in a great measure, upon the subjective state to which they have elevated themselves by their own interpretation of books and nature. What is divine beauty to one is common place to another. To him who is able to rise in fancy and see the eternal Springs of Life in Paradise in full view, a glimpse through its half-open gate is not gratifying. The value of an object as well as of a conception depends on the standard of comparison. A short time before Keene's appearance at Indianapolis the Louisville papers criticised his performances severely, and from this circumstance it may be that the delegation from the I. U., who went to hear him, had lowered their expectancy too much. With one exception, Keene succeeded in winning our whole party to his rendition of "Hamlet." The stage pictures and settings of Keene are said to be historically correct. One can not imagine them to be more beautifully and artistically done. They present a rare vision of beauty, equalling those of Irving. The management of the scenes was perfect.

The chief criticism made by critics generally is on Mr. Keene's "support." The details of action were not brought out in perfect harmony with the main action. Keene's prompt-book omits many good speeches; however, only a few of Hamlet's parts are left out. The first scene is cut out entirely, avoiding the numerous appearances of the Ghost and the possible chances of an anti-climax in the action of this character.

Keene's impersonation of Hamlet is

novel. The many "hits" he makes are easily understood and appreciated. His action possesses the natural quality of a man of human flesh and blood; a man of feeling acquaintance with grief, instead of a metaphysical soliloquizer.

He represents Hamlet as a princely yet modest character, half-mad when touched by a reflection on the infirmities of his nature, yet willing to sacrifice his life to accomplish his purpose. The well known soliloquy, "To be or not to be," was well done. Instead of a passionate out-burst, it was represented as a quiet, speculative meditation; instead of storming, with revolving arms, over the stage, he sat with his head bowed on his hand with the elbow resting on his knee.

The killing of Polonius seemed to us the weakest and most common-place effort. We cannot compare this action to anything better than to a child attempting to handle a sword; the grace and precision in both cases is the same. In his out-bursts of passion and furor, Keene carried his audience with him to the climax. Mr. Keene has a voice of soft, sweet fullness not approached by any of his support.

The scene of Ophelia coming on the stage in virgin white, laden with violets and rosemaries which she scattered to the wild, wierd music of her songs is perhaps the most pathetic part of the play. The curtains fell at the end of Hamlet's death-struggle, leaving us with the only consoling thought that Horatio lives "to report his cause aright to the unsatisfied." Booth is to appear in Hamlet at Indianapolis sometime in January.

## Educational.

ROOMS OF THE BROOKVILLE SOCIETY  
OF NATURAL HISTORY.

Brookville, Ind., Nov. 20th, 1885.

The preliminary circular proposing the formation of a State Academy of Science, issued by authority of the Brookville Society of Natural History, has elicited such a general response in favor of the movement that we are compelled to issue at once, this circular calling a meeting of all of the people of Indiana interested, to be held in the Criminal Court Room (Hall of Representatives) of the Marion County Court House, at Indianapolis, Ind., on TUESDAY, DECEMBER 29, 1885, at 2 o'clock p. m.

In order that a proper understanding may be had of the present state of Scientific study in Indiana, it has been thought advisable to ask from competent authority a statement of the present condition of each branch of Science that is being studied within the borders of our State. The following persons have kindly consented to present papers upon the several subjects mentioned.

Richard Owen, M. D.—Sketch of the work accomplished for Natural and Physical Science, in Indiana.

David S. Jordan, M. D.—Ichthyology.

Prof. John M. Coulter—Botany.

Prof. J. P. Naylor—Physics.

R. T. Brown, M. D.—Geology.

Prof. O. P. Jenkins—Lower Invertebrates.

E. R. Quick—Mammalogy.

Prof. Rob't B. Warder—Chemistry.

Prof. O. P. Hay—Herpetology.

Daniel Kirkwood, L. L. D.—Astronomy.

P. S. Baker, M. D.—Entomology.

Maurice Thompson—Mineralogy.

Rev. D. R. Moore—Conchology.

Sergeant Orin Parker—Meteorology.

J. B. Conner—Statistics.

A. W. Butler—Ornithology.

It is hoped that other important branches will be presented.

Dr. R. T. Brown and other friends, of Indianapolis, have, at our request, interested themselves in making the preliminary arrangements for the meeting. They have advised us that the following hotels will entertain those in attendance upon the meeting at the rates per day named: Grand Hotel, \$2.50; Bates House, \$2.50; Enterprise Hotel, \$1.25 to \$1.50, according to location.

It is earnestly desired that all who propose attending the meeting and have not notified the committee, will correspond with Amos W. Butler, Brookville, Ind., at once. Very respectfully,

AMOS W. BUTLER, }  
EDGAR R. QUICK, } Com.  
O. M. MEYNCKE. }

To W. W. Spangler,

Bloomington, Ind.,

Pres. Cleveland has appointed as minister to Liberia Rev. Moses A. Hopkins, born a Virginia slave, since the war a graduate of Lincoln University and Auburn Theological Seminary, and recently president of the North Carolina Normal College.

The Philadelphia Press took a vote among its subscribers upon a number of timely questions. One of them was, "Would the substitution of light wines and malt liquors for strong alcoholic drinks remove the evils of intemperance to such an extent as to make further prohibitory legislation unnecessary?" The vote was remarkable. It stood: ayes, 163; nays, 881.



At the opening of Johns Hopkins University, October 1st, Canon Farar delivered a learned address on "Education," touching upon the endowment of colleges in the United States by private munificence, and according high praise to the American system of education as a nearer approach to perfection than the English system.

It is said that within the past five years, an agent has sold \$15,000 worth of the Encyclopedia Britannica in Minnesota and Dakota and that one-half of that sum is represented by St. Paul and Minneapolis.

The enthusiasm of the West is not alone for corn and cattle, but for universal knowledge as well. The great North-west may yet grow intellectual products of no mean comparison.

Mr. G. W. Cable will hereafter live altogether at the North, but will continue to write about the South. The publication of his series of papers on "Creole Slave Songs and Song Dances" will shortly be begun in *The Century*. Mr. D. W. Kemble, who is the cleverest and most intuitive illustrator of negro character that the world of art has known, will furnish sketches for these papers.—*Indianapolis Journal*.

Hon. L. M. Campbell, Joint Senator from Putnam and Hendricks counties, so far forgot himself, as to write a very unjust and hostile article against the support of higher institutions of learning by the State, and published it in the organ of one of the inflated normal schools of Indiana.

The Honorable legislator himself was never a student at college, and the flimsy arguments he puts forth have been answered hundreds of times and refuted by the practical experience of centuries.

## Local Notes.

—Shea's a darling.

—"P'fessah"——makes me——ti'd.

—Van Buskirk is the Nimrod of the college.

—'Tis said that some of the Freshmen dream in German.

—There is a *girl* in college who does not believe in love.

—Ellis and Walters have not yet decided upon weapons.

—No caved in hats or bruised eyes noticed this month.

—Warthin and Collins board at Bicknell's. Wonder why?

—Snakes! snakes! Great heavens, I see them in my dreams!

—Wyatt has control of the livery department at the Keck fort.

—How would "Mugwaumpian" do for a name for the new society.

—You all understand this. No trouble about it at all,—*Prof. Van Nuys*.

—It was "beau," it is "suitor," and prospects are that it will be "swain."

—White shirts and Collars are being given to the needy. Do *you* tumble?

—The display of learning in the Sophomore German class is simply amazing.

—The Adams Engagement Agency is now ready to fill orders for the winter.

—Philo voted down the motion to open its doors to ladies. Athenian tabled the move.

—The students of I. U. spent Thanksgiving in divers and various ways. All report a fine time.

—I would that thou wert as I am, except these Bonds, saith ——, in the language of the apostle.

—The School of Philosophy keeps up its ardent debates. The next one will be "The Garner-Wise Debate."

—A bewildered Prep. was lately overheard conning his declension, thus: "Bonus Bona Bonum; Bond, Bonner, Bonedust."

—If you can't succeed, send your best supporter around, and he will assist in relieving your distress. Yea, verily. Such is life.

—The Freshmen could not see any sense in that German examination. Well you will have an opportunity to look again.

—After Christmas it will be unlawful to crack chestnuts or throw chinkcapins inside of the college *campus*. A word to the wise is sufficient.

—Rev. McCulloch's lecture on "The Measure of a Man," in the latter part of November, was most charming and sensible. May he visit us often.

—Rev. Oscar McCulloch's talk, a short time since, was greeted with a good audience, which listened attentively throughout and was well pleased.

—Mr. Edwards writes that his sister is recovering from her serious illness, but at present he cannot be with us. We expect him with us after the Holidays.

—A Civil Service Reform Association has been organized, open to all who are interested in this movement. Most of the members of the Faculty belong.

—The W. C. T. U. will offer two prizes for temperance essays, the first, of twenty, the second, of ten dollars, the contest probably to take place in February.

—There are some who will sympathize with the dog that saw the piece of meat in the water. When they make their grab at it it will only be the shadow of what they had.

—It would be well for certain fair damsels to observe surroundings when on an eaves-dropping expedition. Tumbling through cellar doors is not exactly the thing, you know.

—A charming Sophomore has become an adept as a crayon artist. Profile sketches may be had at a moment's notice, at moderate expense. Apply early and avoid the rush.

—The Civil Service Reform Association is likely to offer two prizes for the best two essays on Reform in the Civil Service. The date of the contest has not yet been decided, nor the amount of the prizes.

—Some of the giddy Sophs. are contemplating the organization of a minstrel troupe. They think themselves peculiarly fitted for such an intellectual pursuit. How college life broadens the young man's horizon!

—Report has it that there will be some eighty students who will desire to take laboratory work in chemistry next term. The working rooms are only fitted up for the accommodation of sixty-eight, so speak early for a high stool.

—The new literary society is named the "Independent." It is composed strictly of anti-frats and has a membership of about thirty-six. Morrison is president, and Miss Kate Shannon secretary, Malcolm vice-president, Miss Diven treasurer.

—The ladies of the W. C. T. U., of Bloomington, have taken upon them-



selves the responsibility to raise the sum of \$30 as a temperance prize fund, for the best two essays on some phase of the temperance question. The first prize is to be \$20 and the second \$10. The conditions of this contest are substantially the same as they were last year. The essays are to be graded on thought and style.

Night is dark,  
Shadows fall,  
Over all  
Around.  
Moving forms  
Slowly glide  
Alongside.  
No sound.  
Whispers now,  
Soft and low  
Come and go.  
"All right!"  
Hark! they sing!  
Floats the song,  
Borne along,  
Through th' night.  
Stir within—  
Maiden wakes,  
And, trembling, makes  
A light.  
Moving forms,  
At that ray,  
Glide away,  
Out of sight.  
Night is dark,  
Shadows fall  
Over all  
Around.

—DIPLOMATIC JUNIOR:—"Now my dear Miss H——you will surely join our new society, will you not? Mr.—— intends to join it."

FAIR FRESHMAN:—"No, he does not, he has determined to remain in his old society."

D. JR.:—"Well, just let him stay, then, and we'll see that you have com-

pany all the year, if you will join us."

F. F.:—"Many thanks, but I take great pleasure in informing you that I am not an article of merchandise."

—The copy of the STUDENT which was sent to Professor Swain, in Edinburgh, Scotland, to insure its safe delivery was addressed in care of Professor Todhunter. The following is an extract from a postal card received from Professor Swain, recently: "Allow me to say, however, that it may be doubted whether its delivery was made any more certain by being in care of Professor Todhunter. This worthy gentleman never was in the Edinburgh University, but of Cambridge, England, and is long since dead."

—In the two days convention of the Freshman class, the following developments were made:

That Moffit is the bravest man in college when held by a half-dozen friends.

That Monroe resembles a buzz-saw, when excited.

That Miss Bain conquers with love.

That Griffith ought to be more careful of his hand.

That Elrod is an exhorter from away back.

That the Bible disappeared.

That Weir is an uncertain quantity.

That Shea is a darling.

That Brill was briled.

That Miss Faris is endowed with lots of pluck.

That Prof. Woodford made a failure as ring-master.

That Mussette is a politician from the sucker state.

That Sims, Wiley, Collins, Stewart and Robinson know it all.

That the Barbs wanted to bull-doze.

That the dove of peace is not yet descended.

That \$19.00 is rather expensive for a lie and a lick.

That there is a sick man in Brown county.

That, last but not least, that nobody knows who were elected officers.

--The deepest gloom that has suddenly fallen upon the Indiana University for a period of many years, was the untimely death of Mrs. Susan Bowen Jordan, wife of our honored President. Her biography will be found elsewhere in this issue.

The funeral of Mrs. Jordan, held in the Walnut St. Presbyterian Church, was most sad and impressive. The church was tastefully draped in crape hangings and rosettes, by a committee of the students. In front of the pulpit were the floral offerings—the testimonials of the students and intimate friends. These deserve individual mention.

The "Gates Ajar," the most elaborate piece, was a pleasing combination of white chrysanthemums, pink and white bouvardias, white, pale yellow, and cream tea rose buds. Smilax and ferns composed the border. The "Pillow," with anchor suspended above was made from white bouvardias, white Marechal Neil and pale, pink rose-buds, the whole outlined with smilax, with white datura at each corner and calla lillies in the centre. These two pieces were the gifts of the students.

The "Anchor," of dusty millers and white chrysanthemums, placed on the casket, was the testimonial of Mrs. Dr. Wylie and Mrs. Lou Boisen.

Another anchor, made of tube roses, chrysanthemums, and yellow rose-buds

was the gift of Mr. and Mrs. Spangler.

The services were conducted by Professors Wylie, Ballentine, Atwater, and Philpott.

The memorial service was delivered by Dr. Ballentine in touching eloquence, from the text, "I take away from thee the desire of thine eyes with a stroke." Two corps of pall-bearers were chosen, one from the students and one from the faculty. Mrs. Jordan lies buried on an elevated spot in the south-west part of the city cemetery. On earth she has no cares; 'tis morning in heaven.

The following was unanimously adopted by the students:

#### IN MEMORIAM.

We, the students of Indiana University, remembering the deep affliction that has fallen on our worthy President in the death of his wife, and feeling a common sympathy in his bereavement, bring our humble testimony in appreciation of one, whom to know aright, was to esteem and adore.

The death of a kind mother and loving wife, occurring at the noon-time of life, just as her little ones were learning to call her blessed, occasions a feeling of profound sorrow. Yet, when we recall the life of Mrs. Jordan, we experience a commingled feeling of sadness and pleasure. It is sad because the family circle is broken. It is pleasant to cherish the memory of one so dear; sad because the community has lost such an inestimable lady, pleasant to know that her moral and intellectual worth was so greatly felt; sad because the church has lost a zealous supporter, pleasant that children and all may reap the reward of her Christian endeavor.

While the spirit to console remains with us, nevertheless we are helpless and have no power to do so.

When we look about us and notice the innumerable causes of mortality among mankind, we wonder not that "we die so soon, but that we live so long."

As students and friends, we unite in expressing our heart felt condolence to our rev-



ered President, Dr. Jordan.

We know that there is an All-powerful hand which controls the destinies of men and directs all things for the best, and at whose beckoning we must bow in humble submission.

The stroke of Death comes heavily upon us, yet it is a means of God to draw us closer in the bonds of union. Our hearts beat in responsive harmony when touched by such affliction, only to remind us of better, purer lives.

We recognize in the story of Mrs. Jordan's life, a true and beautiful illustration of an affectionate wife, considerate mother, and faithful Christian; and may our sincere prayer be, that

"Snowy wings of Peace may cover,  
All the pain that hides away,  
May they know each other better,  
When the mists have cleared away."

As a further token of our respect:

*Resolved*, That we attend the funeral of the deceased in a body, and

*Resolved*, That a copy of these resolutions be handed to President Jordan, also for publication, one copy be sent to the INDIANA STUDENT, and to each of the county papers.

W. J. McCORMICK,	} Committee.
E. B. STEWART,	
J. F. THORNTON,	
EMMA BAIN.	

#### By the Faculty:

##### IN MEMORIAM.

Mrs. Susan Bowen Jordan, the wife of our honored President, having been removed from our midst by death, we, the Faculty of Indiana University, would record our high appreciation of her many virtues and accomplishments.

Every one who knew her was impressed by her fine womanly character, her clear intelligence and breadth of culture, her rare good sense, her unselfish devotion, thoughtfulness and ready sympathy, her sunny influence both at home and in society; in short, by all those endearing and ennobling traits that adorn a good woman and a christian character. With our deep regret at her loss, is mingled the tender remembrance of the quality that shall ever keep her memory precious to us, and to

all who came within the circle of her influence.

To her bereaved husband, and her immediate relatives we tender our heart-felt sympathy and condolence.

DANIEL KIRKWOOD,	} Committee.
JOHN G. NEWKIRK,	
J. C. BRANNER.	

#### Personal.

—Miss Freeman has left college.

—"Howard's" Uncle Tom's Cabin!

—Singleton, likewise, is minus a mustache.

—Joe Strickland has decamped to Small's.

—Prof. Will Rawles visited Greencastle, recently.

—Miller's "Rankin the Community" is pleasing to the boy.

—Chris. Mason has been in the city quietly enjoying its *fair features*.

—Frank Walters on "The Rise and Fall of the Mustache. *Quod Vide*."

—Ex-Gov. Cumbach will probably give a lecture on temperance, December 19th.

—Prof. Branner has placed some very interesting pictures in his recitation room in Owen Hall.

—Miss Bonner has moved from Foster's to Bicknell's. "Old Vinegar Hill" mourns now, 'tis said.

—J. H. Howard, formerly of the Keck club, now finds the chief end of his existence at Smith's.

—Swigget has transported his household goods to McPheeter's, and will henceforth be found there.

—Rabb has made a reputation as a runner. Time, by stop-watch, for a hundred yards, 12 2-5 seconds.

—Bert Fesler, through poor health, was compelled to quit college for a time.

—Prof. Woodford was in Chicago, recently, in attendance upon the Economic League.

—D. W. Crockett couldn't wait for Thanksgiving, so made his visit home a week previous.

—Hon. J. W. Youche, the new trustee, gave the students a nice little speech in chapel one morning.

—Prof. Chas. Gilbert, of Cincinnati, was here a few days, in attendance upon Mrs. Jordan's funeral.

—John Miller, 84, was seen at the chapel exercises two weeks ago. His old friends gladly welcome him back.

—C. G. Gardiner has been appointed, *vice* Dan Branaman, resigned, as Corresponding Secretary of the State Oratorical Association.

—H. T. Guthridge, a Sophomore in '85, was visiting among his many friends here, recently, and witnessed the Barb-Beta game of ball.

—Dan Crockett has caught the prevalent fever for moving, and he and his valuables can now be found at Ren Smith's, on "Vinegar Hill."

—Dr. Kirkwood, it is reported, will be one of the lecturers on the faculty course. There is no one whom the students would more gladly hear.

—Dan Branaman came up to attend the Dunlap-Davis wedding. It was thought by many that there would be a double wedding, but Dan disappointed them.

—Prof. Garner has adopted the plan of having one member each day, of the Sophomore German class hear the rec-

itation. If properly conducted, the plan is a good one.

—Eigenman inaugurated the series of exercises to be given hereafter at morning chapel, by reading an essay on "German Superstitions." It was very pleasing and instructive to all.

—Judge Banta and Robt. D. Richardson, who were members of Athenian, while in college, honored that society by their presence, one evening during their stay here, and gave the boys good speeches—fraught with both humor and wisdom.

---

### Alumni Allusions.

---

—'69. Wm. F. Scott is a practicing attorney at York, Nebraska.

—75. The following is copied from a late issue of the *Benson*, (Minn.) *Times*:

—'58. A. D. Lemon is in Phoenix, Arizona Territory, in law, and doing well.

—H. M. Dogsdon, a prominent lawyer of Rockport, Ind., spent the summer abroad.

—Miss Nettie Reed, well known here, and who attended college here for a short time, was married at her home in Greensburg, last week.

—'85. J. Z. A. McCaughan is at home this winter, at Morning Sun, Iowa. Zwingle has been making sorghum this fall and it is therefore surmised by certain admirers, that he is "sweeter" than ever.

—Miss Hansee, a former student of the University, is quite popular as a temperance worker. She has twice spoken in the "city of schools," Pough-



keepsie, N. Y., and is at present engaged in the South.

—'85. N. R. Spencer followed close on Dunlap, and was married to Miss Viola Banks, at her home, in Greenfield, on Thanksgiving day. The sincerest wishes for happiness go out to you from the STUDENT.

—'85. Susan McCaughan is spending the year at home, but is reported to be making extensive though secret (?) preparations to return to the neighborhood of Bloomington to stay. The STUDENT, however, has been requested not to mention it, and takes this occasion to state that the promise shall be kept inviolate.

“McCune-Foland :—At the residence of W. A. Foland, Benson, Minn., on Wednesday, November 4th, 1885, by Rev. E. N. Ruddock, of Hancock, Mr. C. B. McCune to Miss Lillian May Foland, all of Benson.”

Miss Foland is a graduate of the class of '75, and one of the esteemed members of the Kappa Alpha Theta fraternity.

—'86. The *history* of a person, after all, is the safest guide by which to predict future conduct. *Prophecy*, based on anything else, fails.

Mr. Dunlap was pictured by his class prophetic as destined to become the “nattiest, dandiest policeman that ever twinkled his glittering boots on the streets of Indianapolis.” How far from the truth!

The facts are that Mr. Dunlap quietly came to our town, and, on Tuesday, November 10th, was joined in holy wedlock with Miss Minnie Davis, of this city. The ceremony was performed by the Rev. H. V. Givler, at the residence

of the bride's parents, under the shadow of the University buildings. Only the members of the family and of the Sigma Chi fraternity, of which Mr. Dunlap was a member, were present to witness the ceremony.

Mr. Dunlap and wife at once started for their home at Steubenville, Ohio, where Morey will engage in the practice of law. May long life and happiness be the lot.

“O, you Athenian men” of '86, though you cannot be the first, don't be discouraged. Who will be the next?

### Fraternity Notes.

—Miss Diven now wears a “Barb” pin.

—G. L. Swiggett is now a full-fledged “Sig.”

—Phi Kappa Psi has reorganized at Cornell.

—Phi Kappa Psi has begun work on a new catalogue.

—The visiting brothers did the work. Rhodes now wears the “shield.”

—A new ladies' fraternity, Phi Alpha Psi, has been founded at Meadeville, Penn.

—Hon. R. D. Roach, the first man initiated into a fraternity at I. U., is still living.

—A flourishing young chapter of Phi Gamma Delta has been established at Michigan University.

—Phi Delta Theta is a southern fraternity—twenty-two of its fifty-seven chapters being in southern colleges.

—Sigma Chi and Delta Chi have chapters at Purdue University. Until this year, fraternities were not permitted.

—Of the Board of Trustees of the I. U., two are "Phi Delts," two "Betas," two "Sigma Chis," and one, not a member of fraternity.

—The total attendance in the literary department of the Michigan University, last year, was 524, of which number 159 were fraternity men.

—There are twenty-three magazines published by college fraternities, most of which are issued quarterly. Only two are published bi-monthly. Four of the ladies' fraternities have official magazines, all quarterlies.

---

### College Notes

---

—During the past year five universities have been established in Dakota.

—McMicken University, of Cincinnati, was partially destroyed by fire, November 7th. The loss is \$25,000, but is covered by insurance.

—The chair of Journalism, recently established at Harvard, is to be filled by J. B. McCollough, editor of the *St. Louis Times-Democrat*. His salary will be \$4,000 per year.

—The course at Harvard has been made almost entirely elective. Since this revision, 60 Freshmen have dropped their Latin, 80 their Greek, and 100 their mathematics.

—The Catholic or American university to be located at Washington, D. C., has an endowment of \$1,000,000. The work intended in science, especially in chemistry and engineering, will equal that done in the leading German Universities.

—Ohio Wesleyan University experienced some trouble, recently, with sixty of her students, on account of their at-

tending the production of Richard III, by Fred Warde. The rules of the college are very strict regarding theatre-going, and they were warned by the President not to attend. The students claim, however, that since Shakespeare is studied in the Institution, they are justified in seeing it produced on the stage. At this writing the matter has not been settled.

—The total endowment of the proposed Stanford University, of California, amounts to the enormous sum of \$20,000,000. It is to be located at Palo Alto, about twenty miles from San Francisco. In addition to the male and female colleges, which will be distinct institutions, there will be structures devoted to instruction in the science of government, in law, medicine, painting, music, mechanics, and all the higher branches. This superior course will be free, and those leading to it will be available at very moderate tuition fees.

---

### Exchanges.

---

—The *Hatchet*, for November 3rd, got its coat on wrong side before. A mistake of the publisher no doubt.

—An organization has been perfected by the Barbs, petitioning Athenian to return their five-dollar initiation fees, in order to winter them. Other objects not known.

Something new in the way of exchanges came to us recently in the paper for progressive educators, known as the *Normal Instructor*. This paper is published by a Normal Institute, at Hope, Indiana. It is, we suppose, an instructive and desirable companion for the pedagogue.



—The make-up of the INDIANA STUDENT is very good, and the literary columns are filled with excellent articles. Taken as a whole, the STUDENT is one of our best exchanges. Coming, as it does, from our state University, we are especially fond of, and interested in it.—*The Purdue.*

—The Pike's Peak *Echo*, from Colorado College, is at hand. Judging from its first volume, it is in good management. The issue is full of witty and bright things. It has the characteristic freedom of the West, and comes to us fresh as the mountain air. We welcome you and wish you a long and useful life.

—The *Wabash Monthly* and the *Lariat* of Wabash College, have converged into *The Wabash*, with special emphasis on the "*The*." This combined paper is much superior to either of the old ones, and is worthy the brotherly love manifested in the union of the two literary societies of the college. Unanimity is a nice thing if only kept thus.

—From an exchange we learn that the students of Monmouth College were arrested for ringing their college bell at one o'clock A. M., to signalize the victory of their orator at Blackburn. They were acquitted, however, the next morning. They seem to be unfortunate in their triumphal proceedings, as, if we mistake not, they had a squabble with the faculty a few years ago, over a similar offense.

—The *Atlantis* appears this year in a much improved form, and with a livelier spirit than heretofore. One of the pleasing things in its columns is the pretended letter of the future, dated August 6th, 2534. This letter describes a piece of

metal found in digging among the debris of a city, and was supposed to represent the badge of one of the great secret college societies, of which history tells us but little or nothing.

—The *Student*, of Lebanon, Tenn., thoroughly astonished us this year by its extravagant change. From the modest, well-filled volume of the past, it has become the bold, flashy journal which contains much good reading matter and a superabundance of tinted paper. It is so stiff and bulky that one feels the need of a daily exercise with dumb-bells, in order to reach its well-written depths.

—No college paper deserves more favorable criticism and honest encouragement than *The Fisk Herald*, published at the Fisk University, Nashville, Tenn. This university was founded in 1865, the year of redemption to the negro, for the distinct purpose of advancing the moral and intellectual welfare of that long down-trodden race. It seems that money given in reply to their appeal, would be well spent.

---

### Correspondence.

---

EDS. INDIANA STUDENT:—The "Universitas Lipsiensis" has begun its winter semester. The year begins with the summer semester in April. and it is then that most courses begin; consequently, we found several subjects that we hoped to hear far on their way. In languages, especially, the courses are begun in the "Somer-halbjahr."

We matriculated the 16th inst, It was much like the "second ringing of the same bell," We were entering Freshmen again. There was much that

was similar and still there was much novelty. There was a crowd and a jam and a diversity of nationalities that we had not seen before at matriculation. They were all armed with some kind of diploma or passport, or letters signed by German consuls abroad. Many enter who hardly know enough of the language to tell whether they are married or not.

The "immatriculation" is a very formal process. One is passed upon by several inspectors and clerks. He writes his name, his ancestry, and sundry statistics, and finally, when all seems done, he is told as he is leaving to be on hand at 3:45 P. M., Saturday, to meet the Rector. In the mill just gone through, the applicant has lost his diploma and similar documents, has dropped 21 marks, has declared for Protestantism or Catholicism, and gained a handfull of notices, by-laws, receipts, etc, this was all till Saturday, when all who had matriculated by that time were to meet the Rector. The students collected in the court and at 3:45 sharp, entered the room with their recently acquired credentials. These credentials had to be approved. That took three quarters of an hour, and the crowded room had no ventilation. Some of the crowd turned pale and others red. But finally we were let into the long room where the Rector and Quaestor were awaiting us at the far end of a very long table.

The Rector corresponds to our President of a college. His term is one year. It is the height of honor to be elected the second time. The University Rector is one of the few personages who may enter the King of Saxony's presence unannounced.

When we had become settled around

the room, we were standing, the Rector made a speech of welcome and good courage. He then called the names singly, and, one by one, the gang marched up, shook hands with the Rector, and received from him a large, diploma-like chart, which one recognized as one of the papers he had signed. Then the Quaestor handed each one his "Legitimation Karte," by virtue of which he may enter theatres at half-price, and escape the city courts and prisons—but not the University's "Senat" and "Kärker."

There is a change of administration the last day of October. Bernardus Josephus Winscheid steps down and the new Rector enters his term. All Leipzig has a holiday, and the students have that and more—they have reserved seats to hear the speeches.

The lectures began the 22nd inst., mostly, but some have not begun yet. Curtins and Lange died during the summer and their places are not taken. Hildebrand is too hoarse to speak, and George Ebers is not able to leave his bed, and it is thought he will not live through this winter.

In the immense buildings we had much trouble to find the particular ones of the 175 professors we wished to hear. It is allowed, and customary, for the hearers to "hospitiren," i. e., to visit around, before deciding what to hear.

The lecture room fills with students at the appointed hour. Fifteen minutes later, the professor enters and goes to the desk. He says: "Meine Herren," with emphasis on the first word and falling accent on the last. This is the parliamentary "My Lords," and is never omitted. When the gong rings, the professor leaves, like Mephistophe-



les in "Faust," by the door he entered and disappears. The hearers remain seated until he is out. The lectures occur daily or weekly, or semi-weekly, as the lecturer desires. The lectures are going on from 7 A. M. till 9 P. M., from Monday till Saturday. The smallest lecture room has places for 8 or 10 to sit and write; the largest, for 200 or so. Maurenbrecher is the most attractive lecturer, perhaps, and many wish he lectured on all the subjects. He uses "book German," and never leaves a case's ending doubtful. He lectures very often, and seems as inexhaustible as Macaulay. His subjects are all historical.

The professors are nearly all authors, or at least original workers. If a man does anything better than anyone else can do it, he has a chance to become a professor: one is "Professor of how to take the statistics of the city of Leipzig." Another teaches perspective, drawing, and painting. Under the authority of the University, there are also: an ecquery, with a stable of splendid horses; a fencing-master, and a dancing-master.

Among the students there are very many Americans. They have different purposes: some are planning for author-

ship, others to lecture, and others to teach. There are but two here from "I. U."—Rob't Woods and the humble writer. We know of but one student more from Indiana, Rev. Carrier, who with his wife, *nee* Anna Dennis, has been in Germany since early in September.

Everything is satisfactory here but the hotel, and boarding and renting, order of things. Every student we have heard say anything on the subject of living, complains of landladies. Students at the Conservatory of Music and at the University agree. "Bob" and myself change for the third time in four months next week. Henceforth, in our calculations, our major premiss will be: "All German landladies are dishonest."

But this is getting too long. Dr Moss once told a Sophomore 'not to try to tell all he knew in one speech.' So I shall not wait to tell, or try to tell, more of Leipzig at one sitting. It is enough that the "Univ. Lips." is not disappointing, and that what we came for is here.

With best wishes for Alma Mater and her child, the STUDENT,

I am, etc.,

—Percy Burnet.

Leipzig, Oct. 29, '85.

*Allen & Ginter*

*Richmond, Va.*

*Manufacturers of the finer grades of cigarettes and smoking tobaccos Our popular brand of*  
**Richmond Straight Cut No. 1 Cigarettes.**  
*are made from a rare and costly tobacco, the quality of which is not equaled by any other cigarette. Beware of Imitations.*

# PHOTOGRAPHS.

I HAVE OPENED A FIRST-CLASS GALLERY, WITH MODERN IMPROVEMENTS.

ALL WORK GUARANTEED.

COMPARE OUR WORK AND PRICES BEFORE GOING ELSEWHERE.  
 ROOMS IN PROGRESS BLOCK.

A. J. SUMMERS,

BLOOMINGTON, IND.

ARTIST and PHOTOGRAPHER.

Tastefully arranged Boquets and Baskets of  
 choice natural

## FLOWERS

Suitable for Commencement Exercises,  
 shipped on short notice.

BOQUETS, - \$1.00 to \$ 3.00.  
 BASKETS, - 2.00 to 10.00.

TERMS CASH with Order, or C. O. D. to responsible parties.  
 No order less than five dollars. Club together.

**The Forest Glen Floral Co.,**

Wabash Ave.

CHICAGO.

## PERFECT

# STYLO. PEN

WRITES 15,000 words with one filling.

Warranted to give satisfaction. Sent **On Trial** for ONE WEEK, on receipt of \$1.00. Full amount returned if not satisfied.

Sold by all dealers. Agents Wanted. Send for Circulars.

**C. L. DOWNES & CO.,**

62 and 64 Duane St., N.Y.





3 0112 105651886

# McCALLA & CO.

## CASH DRY GOODS STORE!

### BOOTS AND SHOES

In all the various fashionable styles at lowest prices. Ladies' and Gents' Furnishing Goods,  
Oil Cloths, Rugs, Window Shades and Fixtures.

WEST SIDE OF THE SQUARE, - - - BLOOMINGTON, INDIANA.

### STUDENTS

And Everybody else are Invited to Call at the

## HARDWARE STORE

—OF—

W. J. ALLEN,

For Pocket Cutlery and all other articles in  
that line.

*No Trouble to Show Goods or Wait on Customers.*

W. J. ALLEN.

### W. R. CRAVEN

Has a complete line of

**Ladies' and Gents' Furnishing Goods,**

**NOBBY LINE OF SHOES,**

**HATS, in all the latest styles,**

And many other goods that will be to the  
Student's interest to call and examine.

**FEE CORNER,**

North Side Square.

BLOOMINGTON.

**PAYING  
WORK!**

FOR  
**TEACHERS and STUDENTS**

during holidays and vacation, taking  
orders for our Mammoth Illustrated  
Family Bibles, Handsome Albums and

Popular Books. **The best and cheapest pub-  
lications and best terms.** We make a spec-  
ialty of employing teachers and students. **One  
made \$600 in nine weeks' vacation.**

**ALBUMS FOR GRADUATING CLASS-  
ES, TO HOLD 30 to 500 PICTURES,  
MADE TO ORDER.**

INLAND PUBLISHING HOUSE, Reading, Pa.

### HENRY S. BATES,

Manufacturer of Fashionable and Durable

## BOOTS & SHOES

*Hand Sewed Work a Specialty.*

COLLEGE AVENUE,

Next Door to Benckart's Bakery.

*Attention Given to the Surgery of Old Shoes.*

"Sir, be not out with me;

Yet, if you be out, I can mend you."

**\$200,000** in presents given away. Send  
us 5 cents postage, and by  
mail you will get free a  
package of goods of large  
value, that will start you at work that will at once  
bring you in money faster than anything else in  
America. All about the \$200,000 in presents with  
each box. Agents wanted everywhere, of either  
sex, of all ages, for all the time, or spare time only,  
to work for us at their own homes. Fortunes for all  
workers absolutely assured. Don't delay.

H. HALLETT & Co., Portland, Maine.

### YOUNG MEN!—READ THIS.

THE VOLTAIC BELT Co., of Marshall, Mich., offer  
to send their celebrated ELECTRO-VOLTAIC BELT  
and other ELECTRIC APPLIANCES on trial for thirty  
days, to men (young or old) afflicted with nervous  
debility, loss of vitality and manhood, and all  
kindred troubles. Also for rheumatism, neuralgia,  
paralysis, and many other diseases. Complete resto-  
ration to health, vigor and manhood guaranteed. No  
risk is incurred as thirty days trial is allowed. Write  
em at once for illustrated pamphlet free.